

THE FORM AND ORDER OF THE
CORONATION OF
CHARLES
THE SECOND;

King of Scotland, England, France,
and Ireland:

As it was acted and done at SCOOONE,
The first day of Januarie, 1651.

I. CHRON. 29. 23.

Then Solomon sate on the Throne of the Lord as King, in stead of David his father, and prospered, and all Israel obeyed him.

PROV. 20. 8.

A King that sitteth in the Throne of Judgement, scattereth away all evil with his eyes.

PROV. 25. 5.

Take away the wicked from before the King, and his Throne shall be established in Righteousnes.



ABERDENE,

Imprinted by James Brown, 1651.

Hollar's Habits, or the Nobility in their Creation Robes.
The Original Plates. Engrav'd by W. Hollar, 1664.



The Creation Robe of the Prince of Wales.
Printed for John Bowles, at N^o 13 in Cornhill.



Ad. Br. N. de

Sculpsit.

*CAROLUS
Dei Gratia,
Franciae, et
Fidei Defen-*

*Secundus
Angliae, Scotiae,
Hiberniae, Rex,
for, etc. &c.*



Aspice quem Reducem Pietas, Patientiâ Dulsum,
DAVIDI CAROLUM fecit utrinq; parem.
Regius en etiam Psalter, cui Musica Templi,
Et Chorus, & Cantus sic placuere Sacri.
Hujus ut auspicijs merito jungantur in unum.
Hymnus Ielliadæ, Mæonidæq; Melos.



THE FORM AND ORDER OF THE
CORONATION OF
CHARLES
THE SECOND

King of Scotland, England, France,

And Wales, Prince of Wales, &c.
The 16th of January, 1660.

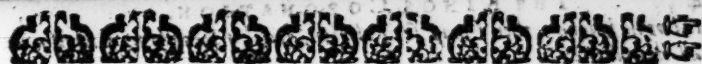
At the Court of the Kings of Great Britain, &c.
The 16th of January, 1660.

By the Kings of Great Britain, &c.
The 16th of January, 1660.

By the Kings of Great Britain, &c.
The 16th of January, 1660.

Printed by James Browne, 1660.





CORONATION OF CHARLES THE SECOND,

King of Scotland, England, France, and Ire-
land, Done at S C O O N B, The first
day of Ianuarie, 1651.



First, the Kings Majestie, in a Prin-
ces Robe, was conducted from his Bed-
chamber, by the Constable on his right hand,
and the Marishall on his left hand, to the Cham-
ber of Presence; and there, was placed in a
Chaire, under a cloath of State, by the Lord of
Angus, Chamberlaine appointed by the King,
for that day, and there, after a little repose, the Noble-men, with
the Commissioners of Barons, and Burroughes, entered the Hall,
and presented themselves before his Majestie.

There-after, the Lord Chancellour spoke to the King, to this
purpose; Sir, Your good Subiects desyre You may bee crowned, as the
righteous, and lawfull Heire of the Crowne of this Kingdome; that You
would maintain Religion, as it is presently professed, and established, con-
forme to the Nationall Covenant, League & Covenant, and according
to Your Declaration at Dumfermling, in August last; Also that You
would bee Graciously pleased to receive them, under Your Highnesse
Protection, to governe them by the lawes of the Kingdome, and to defend
them in their Rights & Liberties, by Your Royall Power, offering them-
selves in most humble manner to Your Majestie, with their Vowes to be-
stow Land, Lye, and what else is in their power, for the maintenance of
Religion, for the safetie of Your Majesties Sacred Persons, and main-
tenance of Your Crowne, which they intreate Your Majestie to accept,
and pray ALMIGHTIE GOD, that for many years You may
happilie enjoy the same.

The King made this answer; I doe asseume the affections of my good
People, more then the Crownes of manie Kingdomes, and shall bee ready,
by GODS Assistance, to bestow my Lye in their Defence; Wishing
to live

to live no longer, then I may see Religion, and this Kingdome flourish, in all happinesse.

There-after, the Commissioners of Burroughes, and of Barones, and the Noble-men accompanied his Majestie to the Kirk of Scoone, in order & rank according to their qualitie, two and two.

The Spurres being carried by the Earle of Eglinton.

Next, The Sword by the Earle of Rothes.

Then the Scepter by the Earle of Craufurd and Lindesay.

And the Crown by the Marques of Argyle, immediately before the King.

Then came the King, with the great Constable on his right had, and the great Marishall on his left hand, his train being carried by the Lord Ereskine, The Lord Montgomery, The Lord Newbottle, and the Lord Machlene, four Earles eldest sonnes, under a Canopie of Crimson Velvet, supported by six Earls sonnes; to wit, The Lord Drummond, The Lord Carnegie, The Lord Ramfay, The Lord Johnston, The Lord Brechin, The Lord Yester, and the six carriers supported by six Noble-mens sonnes.

Thus the Kings Majestie entereth the Kirk.

The Kirk being fitted, and prepared with a Table, Whereupon the Honours were layed, and a Chaire set in a fitting place for his Majesties hearing of Sermon, over against the Minister, & another Chaire on the other syde where hee sat when hee received the Crown, before which there was a Bench decently covered, as also Seats about for Noble-men, Barons, and Burgessees.

And there being also a Stage in a fit place erected of 24 foot square, about four foot high, from the ground, covered with Carpets, with two stairs, one from the West, and another to the East, upon which great Stage there was another little Stage erected, some two foot high, ascending by two steps; on which the Throne, or Chaire of State was set.

The Kirk thus fittingly prepared; The Kings Majesty entereth the same, accompanied as aforesayd; and first setteth himselfe in his Chaire, for hearing of Sermon.

All being quietly composed unto attention, Master ROBERT DOWGLAS Moderator of the Commission of the Generall Assembly, after incalling upon GOD by Prayer, preached the following SERMON.



S E R M O N

Preached at Scoone, Jan. first 1651.

At the CORONATION of CHARLES the
SECOND, King of Scotland, England,
France, and Ireland,

By Master ROBERT DOWGLAS, Minister of Edin-
burgh, Moderator of the Commission of the
Generall Assemblie.

2. KING. II. vers. 12. 17.

*And hee brought forth the Kinges sonne, and put the Crowne
upon him, and gave him the Testimonie, and they made him King,
& anointed him, & they clapt their hands, & said, God save the King.*

*And Jehojada made a Covenant betweene the Lord and the King,
and the people, that they should bee the Lordes people, betweene the
King also and the people.*



IN this TEXT of SCRIPTURE, you
have the solemne enthroning of *Iosab* a
young King, and that in a very trouble some
tyme, for *Athaliah* the mother of *Aba-
ziab* had cruelly murdered the Royall seed, and
usurped the Kingdome by the space of fixe
yeares. Only this young Prince was preserved by *Jehoshaba*
the sister of *Aba-ziab*, and wyfe to *Jehojada* the high Priest, be-
ing hid with her in the house of the LORD all that tyme.

B

Good

SERMON PREACHED

Good Interpreters doe conjecture, though *Joash* bee called the sonne of *Ahaziah*, that hee was not his sonne by nature, but by succession to the Crowne. They say, that the race of *Solomon* ceased here, and the Kingdome came to the posteritie of *Nathan* the sonne of *David*. Because 2. *Chron.* 22. 9. It is sayd, *The house of Ahaziah had no power to keep the Kingdome*, which they conceave to bee for the want of children in that house. And because of the absurditie and unnaturallnesse of the fact, That *Athaliah* the Grand-mother should have cut off her sonnes children. I shall not stand upon the matter, Onlie I may say, if they were *Ahaziah* his own children it was a most unnaturall and cruell fact for *Athaliah* to cut off her owne posteritie.

1. For the usurpation, there might have been two motives. 1. It seemeth that when *Ahaziah* went to battell, *Athaliah* was left to governe the Kingdome, and her sonne *Ahaziah* being slaine before his returne, shee thought the government sweet, and could not part with it; And because the Royall seed stood in her way, shee cruellie destroyed them, that shee might reigne with the greater freedome.
2. Shee was earnest to set up a false worship, even the worship of *Baal*; which shee thought could not bee so well done, as by cutting off the Royall race, and getting the sole power in her hand, that shee might doe what shee pleased.

The businesse you are about this day, is not unlyke. You are to invest a young King in the Throne, in a verie troublesome tyme; and wicked men have risen up, and usurped the Kingdome, & put to death the late king most unnaturallie. The lyke motives seeme to have prevayled with them. 1. These men by falsehood and dissimulation have gotten power in their hands, which to them is so sweet, that they are unwilling to parte with it; And because the King and his seed stood in their way, they have made away the King, and disinherited his children, that the sole power might bee in their hand. 2. They have a number of damnable errors, and a false worship to set up, and intend to take away the Ordinances of CHRIST, and Government

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gouvernement of His Kirk. All this cannot bee done, unlesse they have the sole power in their hand, and this they cannot have, till the King and his posteritie bee cut off. But I leave this, and come to the present solemnitie. There is a Prince to bee inthroned, good *Iehojada* will have the Crowne put upon his head.

It may bee questioned, Why they went about this Coronation in a tyme of so great hazard, when *Athaliah* had reigned six yeares? Had it not been better to have defate *Athaliah*, and then to have crowned the King? Two reasons may bee rendered why they delay not the Coronation. 1. To crowne the King, was a duetie they were bound to. Hazard should not make men leave their duetie. They did their duetie, and left the successe to GOD. 2. They crowned the young King, to endear the peoples affections to their own native Prince, and to alienate their heartes from her that had usurped the kingdom. If they had delayed, the king being knowne to bee preferred, it might have brought on, not onlie compliance with her, but also subjection to her government, by resting in it, and being content to lay asyde the righteous heire of the Crowne.

The same is observed in our case, and manie wonder that you should crowne the king in a dangerous tyme, when the usurpers have such power in the Land. The same reasons may serve to answer for your doing. 1. It is our necessarie duetie to crowne the king upon all hazards, and to leave the successe to GOD. 2. It appeareth now, it hath been too long delayed. Delay is dangerous, because of the compliance of some, and treacherie of others. If it shall bee delayed longer, it is to bee feared that the most part shall sit downe under the shadow of the *Bramble*, the destroying usurpers.

I come to the particular handling of the present Text, and to speake from it to the present tyme. I have read the 12. and 17. *vers.* Because of these two which meet together, The crowning of a King, and his renewing the Covenant. Amongst manie particulars which may bee handled from the

Text, I shall confyne my selfe to these fyve. 1. The Crowne, *Hee put the Crowne upon his head.* 2. The Testimonie, *Hee gave him the Testimonie.* 3. The anoynting, *They anoynted him.* These three are in the 12. *vers.* As for that which is spoken of the peoples joy, wee shall give it a touch when wee come to the peoples duetie. 4. The Covenant between GOD, and the king & the people. *Jebojada made a Covenant between GOD and the King, and the people; that they should bee the LORD'S People.* 5. The Covenant between the king, and the people; *Between the King also and the people, both in the 17. vers.*

I. First, The Crowne is put upon his head: A Crowne is the most excellent Badge of Royall Majestie. To discourse on Crownes in a state way, I shall leave unto States-men, and lay onlie these three before you of the Crowne.

I. In putting on of the Crowne, it would bee well fastened. For Kinges Crownes are often tymes tottering; and this is a tyme wherein they totter. There are two thinges that make Kinges Crownes to totter, Great Sinnes, and Great Commotions and Troubles, take heed of both.

1. There are manie sinnes upon our king, and his familie. Sinne will make the surest crown, that ever men set on, to totter. The Sinnes of former kinges, have made this a tottering Crowne. I shall not insift here, seing there hath been a solemne day of Humiliation through the Land, on Thursday last, for the sinnes of the Royall Familie. I wish the LORD may blesse it; and desyre the king to bee truelie humbled for his owne sinnes, and the sinnes of his Fathers house, which have been great. Beware of putting on these sinnes with the Crowne; For if you put them on, all the well-wishers to a king in the three kingdomes, will not bee able to hold on the Crown, and keepe it from tottering, yea, from falling. LORD, take away the Controversie with the Royall Familie, that the Crowne may bee fastened sure upon the kings head, without falling, or tottering.

2. 2. Troubles and Commotions in a kingdome, make crowns to totter. A Crowne at the best, and in the moste calme tymes, is full.

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is full of trouble, which if it were well weighed by men, there would not bee such hunting after Crownes. I read of a great man, who considering the trouble and care that accompanied a Crowne, sayd, Hee would not take it up at his foote, though hee might have it for taking. Now if a Crowne at the best bee so full of troubles, what shall one thinke of a Crowne at the worst, when there are so great commotions, wherein the Crowne is directlie aimed at? Surelie it must bee a tottering Crown at the least, especially when former sinnes have brought on these Troubles. As the remedie of the former is true Humiliation and turning unto GOD; So the remedie of the latter, is *Psal. 21. 3.* (speaking of *Dauids* Crowne) *Thou settest a Crowne of pure golde upon his head.* GOD set on *Dauids* Crowne; and therefore it was settled; not-with-standing of manie troubles. Men may set on crownes, and they may bee throwne off agayne: But when GOD setteth them on they will bee fast. Enemies have touched the Crowne of our king, and casten it off in the other kingdome, and have made it totter in this kingdome; Both the king who is to bee crowned, and you who are to crowne him, should deale earnestlie with GOD, to set the crowne on the kinges head, and to keepe it on agaynst all the commotions of this cruell generation.

2. A king should esteeme more of the people hee reigneth over, then of his crowne. Kings use to bee so taken up with their crownes, that they despyle their people. I would have a king following CHRIST, the king of his people, who sayeth of them, *Is. 62. 3.* *Thou shalt bee a Crowne of glorie in the hand of the LORD, and a Royall Diademe in the hand of thy GOD.* CHRIST accounteth His people his Crowne and Diademe; So should a king esteeme the people of the LORD, over whom hee ruleth, to bee his Crowne and Diademe. Take away the people, and a Crowne is but an emptie symbole.

3. A king when hee getteth his crowne on his head, should thinke at the best, it is but a fading crowne. All the crownes of kinges, are but fading crownes; Therefore they should

have an eye upon that *Crowne of glorie that fadeth not away*, 1. *Pet.* 5. 4. And upon a *Kingdome that cannot bee shaken*, *Hebr.* 12. 28. That crowne and kingdome belongeth not to kinges as kinges, but unto believers; and a believing king hath this comfort, that when *hee hath endured a while, and been tryed, hee shall receive the Crowne of Lyfe, which the LORD hath promised to them, that love Him.*

¶ 1. The second thing in this Solemnity, is the *Testimonie*, by this is meant the Law of GOD, so called because it testifieth of the Mynde and Will of GOD. It was commanded *Deut.* 17. 18. 19. *When the king shall sit upon the Throne of his kingdome, hee shall wryte him a copie of the Book of the Law, and it shall bee with him, that hee may reade therein all the dayes of his lyfe. The king should have the TESTIMONIE for these three maine uses.*

¶ 1. For his information in the wayes of GOD, *Deut.* 17. 19. This use of the kinges having the Book of the Law is expressed, *that hee may learne to feare the LORD his GOD.* The reading of other books may doe a king good for government, but no book will teach him the way to salvation, but the Booke of GOD. CHRIST biddeth *Search the Scriptures, for in them yee thinke to have eternall lyfe, and they testifie of mee,* *John* 5. 39. Hee is a *Blessed man who meditateth in the Law of the LORD day and night,* *Psal.* 1. 1. 2. King DAVID was well acquainted here-with, as appeareth *Pf.* 119. Kinges should bee well exercised in Scripture: It is reported of *Alphonso* king of *Arragon*, that hee did reade the BIBLE fourteene tymes, with glosses there-upon. I recommend to the king, to take some houres for reading holie Scripture; It will bee a good meane to make him acquaynt with GODS Mynd, and with CHRIST a Saviour.

¶ 2. For his direction in government, kinges reade bookes that they may learne to governe well, which I condemne not, but all the bookes a king can reade, will not make him governe to please GOD, as this Booke. I know nothing that is good in government, but a king may learne it out of the
Book

Booke of GOD. For this cause IOSHUA is commanded Ios. 1. 8. That *the Booke of the Law shall not depart out of his mouth*; and hee is commanded to *Do according to all that is written there-in*. Hee should not onlie doe himselfe that which is written in it, but doe, and governe his people according to all that is written in it. King DAVID knew this use of the Testimonie, who sayd, *Psal. 119. 24. Thy Testimonies are my delight, and my Counsellours*. The best Counsells that ever a king getteth, are in the Booke of GOD: Yea, the Testimonies are the best & surest Counsellours; Because although a kinges Counsellours bee never so wyse and trustie, yet they use not to bee so free with a king as they ought: But the Scriptures will tell kinges verie free lie both their sinne and their duetie.

3. For preservation and custodie; The king is *Custos viri-
usque Tabulae*, The keeper of both Tables. Not that hee should take upon him the power either to dispense the Word of GOD, or to dispense with it: But that hee should preserve the Word of GOD, and true Religion according to the Word of GOD, pure, intier, and uncorrupted, within his Dominions, and transmit them so to posteritie; And also bee carefull to see his Subjectes observe both Tables, and to punish the transgressours of the same.

The third thing in this Solemnitie is the anoynting of the king. The anoynting of kings was not absolutelie necessarie under the Old Testament; for wee reade not that all the kinges of JUDAH and ISRAEL were anoynted. The HEBREWES observe that anoynting of kinges was used in three cases: 1. When the first of a Familie was made king, as SAUL, DAVID. 2. When there was a question for the Crowne, as in the case of SOLOMON and ADONIJAH. 3. When there was an interruption of the lawfull succession by usurpation, as in the case of IOASH there is an interruption by the usurpation of ATHALIAH; therefore hee is anoynted. If this Observation holde, as it is probable, then it was not absolutelie ne-

cessarie under the OLD TESTAMENT; and therefore farre lesse under the NEW.

Because it may bee sayd, That in our case there is an interruption by usurpation, Let it bee considered; That the Anoynting under the OLD TESTAMENT was typicall. Although all kings were not types of CHRIST, yet the Anoynting of kings, Priests and Prophets, was typicall of CHRIST, and His Offices: But CHRIST being now come, all these Ceremonies cease. And therefore the Anoynting of kings, ought not to bee used in the NEW TESTAMENT.

If it bee sayd, Anoynting of kings hath been in use amongst Christians, not onlie Papistes, but PROTESTANTS, as in the kingdome of ENGLAND, and our late king was anoynted with oyle. It may bee replyed, They who used it under the NEW TESTAMENT tooke it from the *Jewes*, without warrand. It was most in use with the *Bishops of Rome*, who to keepe Kings and Emperoures subject to themselves, did sweare them to the *Pope*, when they were anoynted, (and yet the *Jewish priests* did never sweare kings to themselves) As for ENGLAND, although the *Pope* was casten off, yet the subjection of kings to Bishops was still retayned, for they anoynted the king and sware him to the mayntenance of their *praelaticall dignitie*. They are here who were witnesses at the CORONATION of the late king. The Bishops behoved to performe that rite, and the king behoved to bee sworne to them. But now by the Blessing of GOD *Poperie* and *Pralacie* are removed. The *Bishops* as limmes of *Antichrist*, are put to the doore: Let the Anoynting of kings with oyle goe to the doore with *them*, and let *them* never come in agayne.

The anoynting with materiall oyle, maketh not a king the Anoynted of the LORD, for hee is so without it. Hee is the ANOYNTE of the LORD, who by Divine Ordinance, and appoyntment is a King. *Is. 45. 1.* GOD calleth CYRUS His anoynted, yet wee reade not that hee was anoynted

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anoynted with oyle. Kinges are the Anoynted of the LORD, because by the Ordinance of the LORD, their authoritie is sacred and inviolable. It is enough for us to have the thing though wee want the Ceremonie, which being layd asyde, I will give some Observations of the thing.

1. A King, being the LORDS anoynted, should bee thinking upon a better unction, even that Spirituall unction, where-with Believers are anoynted, which you have, 1. *John* 2. 27. *The anoynting yee have receaved of him, abydeth in you;* And 2. *Cor.* 1. 21. *Hee that hath anoynted vs, is GOD, who hath also sealed vs.* This anoynting is not proper to kinges, but Common to Believers. Few kinges are so anoynted. A King should stryve to bee a good CHRISTIAN, and then a good KING: The anoynting with GRACE, is better then the anoynting with oyle. It is of more worth for a king to bee the Anoynted of the LORD with GRACE, then to bee the greatest Monarch of the world, without it.

2. This anoynting may put a king in mynde of the guists where-with kinges should bee endued, for discharge of their Royall Calling. For anoynting did signifie the guists of Office. It is sayd of SAUL, when hee was anoynted king, 1. *SAM.* 10. 9. *GOD gave him another heart;* And *CAR.* 11. 6. *The Spirit of GOD came upon him.* It is meant, of a heart for his Calling, and a spirit of abilitie for Governement. It should bee our desyre this day, That our king may have a spirit for his Calling; as the Spirit of Wisdome, Fortitude, Iustice, and other Princelie Enduements.

3. This anoynting may put Subjectes in mynde of the Sacre-dues of the authoritie of a king. Hee should bee respected, as the LORDS Anoynted. There are diverse sorts of persons, that are enemies to the authoritie of kinges; As 1. *Anabaptists*, who deny there should bee kinges in the NEW TESTAMENT. They will have no king, nor Civile Magistrate. 2. The late *Photinians*, who speake respectfullie of kinges, and Magistrates; but they take away from them their power, and the exercise of it in the administation of justice.

3. These who ryse agaynst kinges in open Rebellion, as *Ab-salom* and *Sheba*, who sayd, *What have wee to doe with David, the sonne of Jesse? To your Tentcs, O Israel.* 4. They who doe not rebell openlie, yet they despyse a king in their heart, lyke these sonnes of *Beliall*, 1. SAM. 10. last. Who sayd of *Saul* after hee was anoynted king, *Shall this man save us? And they despyed him, and brought him no Presents.*

1. All these meet in our present age. 1. *Anabaptistes* who are agaynst the being of kinges, are verie ryse. You may synd, to our great grieve, a great number of them in that Armie that hath unjustlie invaded the Land; who have trampled upon the authoritie of kinges. 2. There are also of the second sort, who are secretlie *Photinians* in this poynt, They allow of kinges in profession; but they are agaynst the exercyse of their power in the administraction of Iustice. 3. A third sort are in open Rebellion, even all that generation, which are risen up not onlie agaynst the person of a king; but agaynst kinglie governe-
ment. 4. There is a fourth, who professe they acknowledge a king; but despyse him in their heart, saying, *Shall this man save us?* I wish all had *DAVIDS* tenderneffe, whose heart did smyte him, when hee did but cut off the lap of *SAULS* Garment, That wee may bee farre from cutting off a lap of that just power and greatneffe, which *GOD* hath allowed to the king, and wee have bound our selves by *COVENANT*, not to diminish.

I have gone through the three particulars containd in the 12. vers. I come to the other two in the 17. vers. which appertayne also to this dayes Worke; For our king is not onlie to bee crowned; but to renew a *COVENANT* with *GOD*, and His People; and to make a *COVENANT* with the People. Answerable hereto there is a twofolde *COVENANT* in the wordes, One betweene *GOD*, and the king, & the people: *GOD* being the one partie; The king and the people the other. Another betweene the king, and the people. The king being the one partie; The people the other.

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IV

The *COVENANT* with GOD, is the fourth particular propounded, to bee spoken of. The summe of this *COVENANT*, yee may fynd 2. King. 23. 3. in *Iosiah* his renewing the *COVENANT*, *To walke after the LORD, and keepe His Commandementes and Testimonies, with all the heart, and to performe the wordes of the COVENANT.* The renewing of the *COVENANT*, was after a great defection from GOD, and the setting up of a *false worship*. The king and people of GOD, bound themselves before the LORD, to set up the *TRUE WORSHIP*, and to abolish the *false*. *SCOTLAND* hath a Preference in this before other Nations. In tyme of Defection, they have renewed a *COVENANT* with GOD, to reforme all; And because the king after a great Defection in that familie, is to renew the *COVENANT*, I shall mention some particulars from the *LEAGUE* and *COVENANT*.

1. Wee are bound to maintaine the *True Reformed Religion*, in doctrine, Worship, Discipline, & Governement, established in this kingdome, and to endeavour the Reformation of Religion in the other two kingdomes, according to the Word of GOD, and the example of the best Reformed Kirkes. By this Article the king is obliedged, not onlie to maintaine Religion as it is established in *SCOTLAND*, but also to endeavour the Reformation of Religion in his other kingdomes. The king would consider well, when it shall please GOD to restore him to his Governement there, that hee is bound to endeavour the establishment of the Worke of Reformation there, as well as to maintaine it here.

2. According to the second Article, The king is bound without respect of persons, to extirpate *Poperie, Prelacie, Superstition, Heresie, Schisme, and Prophaneesse*, and what-so-ever shall bee found contrarie to sound Doctrine, and the power of godlynesse. And therefore *Poperie* is not to bee suffered in the Royall Familie, nor within his Dominions; *Prelacie* once plucked up by the roote, is not to bee permitted to take roote agayne; All *Heresie* and *Errour* what-so-ever must bee opposed

by him, to the uttermost of his power; and by the *COVENANT* the King must bee farre from *Toleration* of anie *falsa religion* within his Dominions.

3. 3. As the people are bound to maintaine the kinges person and authoritie, in the maintenance of the True Religion, and Liberties of the Kingdome: So the King is bound with them, to maintaine the Rights and Priviledges of the *PARLIAMENT* and Liberties of the Subjects, according to the third Article.

4. 4. Wee are bound to discover, and to bring unto condigne punishment, all such as have been, or shall bee, *Incendiaries*, *Malignantes*, or *evill instrumentes*, in hindering the Reformation of Religion; divyding the King from the people, or one of the kingdomes, from another, or making anie faction, or parties amongst the people. Here-by the King is bound to have an eye upon such, and neither allow of them, nor comply with them; but to concurre according to his power to have them censured and punished, as is expressed in the fourth Article.

I shall somme up all in this, That a King entering in *COVENANT* with *GOD*, should doe as Kinges did of Olde, when they entered in *COVENANT*; They and their people wēt on in the work of Reformation, as appeareth here, *vers. 18.* *And all the people of the land, went into the house of Baal, and brake it downe, &c.* And godlie *IOSEPH*, when hee entered in *COVENANT*, made a thorow Reformation. There is a fourfolde Reformation in Scripture, and contained in the *LEAGUE & COVENANT*. 1. A personall Reformation. 2. A Familie Reformation. 3. A Reformation of Iudicatories. 4. A Reformation of the whole land. Kinges have had their hand in all the foure; and therefore I recommend them to our *KING*.

1. 1. A personall Reformation. A king should reforme his owne lyfe, that hee may bee a Patterne of Godlinesse to others; and to this hee is tyed by the *COVENANTS*. The godlie Reformers of *JUDAH*, were pious and religious men.

A King

A King should not follow *Machiavell* his counsell, who requy-
 reth not that a Prince should bee truelie religious, but sayeth,
 that a shadow of it, and externall simulation, are sufficient.
 A diuinish counsell; and it is just with GOD, to bring a king
 to the shadow of a kingdome, who hath but the shadow of Re-
 ligion. Wee know, that dissembling kinges have been pu-
 nished of GOD; And let our King know, that no king, but a
 religious king, can please GOD. **DAVID** is higblie com-
 mended for Godlynesse, **HEZEKIAH** a man eminent for
 Pietie; **IOSEPH**, a young king, commended for the tender-
 nesse of his heart, when hee heard the Law of the LORD
 read; Hee was much troubled before the LORD, when hee
 heard the judgements threatened agaynst his fathers house,
 and his people. It is earnestlie wished, that our Kinges heart
 may bee tender, and bee truelie humbled before the LORD,
 for the sinnes of his fathers house, and of the land; and for
 the manie evils that are upon that familie, and upon the king-
 dome.

2. A Familie Reformation. The king should reforme his 2;
 Familie, after the example of Godlie kinges. As **A** when hee
 entered in **COVENANT**, spared not his mothers *Idola-*
trie. The house of our king hath been much defyled by *Ido-*
latrie. The king is now in **COVENANT**, and to renew
 the **COVENANT**; Let the Royall Familie bee reformed;
 And that it may bee a Religious Familie, wherein GOD will
 have pleasure, Let it bee purged; not onlie of *Idolatrie*, but of
 prophanitie and loosnesse, which hath abounded in it. Much
 hath been spoken of this matter; but little hath been done in
 it. Let the king and others, who have charge in that Fam-
 ilie, thinke it lyeth upon them, as a duetie, to purge it. And if
 yee would have a Familie well purged, and constitute, take
DAVID for a Patterne, in the purgation and constitution of
 his, **PSAL. 101.** *The froward heart, wicked persons, and flander-*
ers, hee will have farre from him: But his eyes are vpon the
faithfull of the land, that they may dwell with him. If there be a man
 better then another in the land, hee should be for the king, and

his Familie; Yee may extend this Reformation to the Court; A prophane Court, is dangerous for a king, It hath been observed as a provoking sinne in ENGLAND, which hath drawnedowne judgement upon King and Court, as appeareth this day. It is to bee wished, that such were in the Court, as DAVID speaketh of in that PSALME. Let the King see to it, and resolve with DAVID, PSAL. 101. 7. *That Hee who worketh deceit, shall not dwell within his house; and hee who telleth lies, shall not tarrie in his sight.*

3. 3. Reformation in Iudicatories. It would bee carefullie seene to, that Iudicatories bee reformed; and that men fearing GOD, and hating Covetousnesse, may bee placed in them. A King in COVENANT should doe, as IEROSHAPHAT did, 2. CHRON. 19. 5. 6. 7. *Hee set Judges in the land, and sayd, Take heed what yee doe; yee judge not for men, but for the LORD, who is with you in judgement: wherefore now let the feare of the LORD bee before you, &c.*

4. 4. The Reformation of the whole Land. The Kings eye should bee upon it, 2. CHRON. 19. 4. *Iehoshaphat went out thorow the people, from Beersheba, to mount Ephraim; and brought them backe to the LORD GOD of their fathers.* Our Land hath great need of Reformation; For there is a part of it, that hath scarce ever yet found the benefite of Reformation, they are lying without the GOSPELL. It will bee a good work for a COVENANTED KING, to have a care that the GOSPELL may bee preached thorow the whole Land. Care also would bee taken that they who have the GOSPELL, may live futeably thereto.

If a King would bee a through Reformer, hee must bee reformed himselfe; otherwayes hee will never lay Reformation to heart. To make a king a good Reformer, I wish him these qualifications according to the Truth, and in sincerity, wherewith they report TRAJAN the Emperour, to have been endued, Hee was 1. Devote at home, 2. Cowragious in warre, 3. Iust in his Iudicatures, 4. Prudent in all his affaires. True PIETIE, FORTITUDE, IUSTICE, and PRU-

AT THE CORONATION &c. 19

D E N C I E, are notable qualifications in a Prince, who would reforme a kingdom, and reforme well.

I come now to the fyfth and laft particular, and that is the V.
Covenant made betweene the king and the people. When a king is crowned, and received by the people, there is a Covenant or mutuall Contract, betweene him and them, containing conditions, mutuallie to bee observed. Tyme will not suffer to inſiſt upon manie particulars, I ſhall onlie lay before You three: 1. It is cleare from this Covenant, That a king hath not abſolute power to doe what hee pleaſeth, hee is tyed to conditions, by vertue of a Covenant. 2. It is cleare from this Covenant, That a people are bound to obey their king in the LORD. 3. I ſhall preſent the king with ſome directions, for the right governement of the people, who are bound to obey.

1. It is cleare, That the kinges power is not abſolute, as I.
Kinges and flattering Courtiours apprehend; a kinges power is a limited power, by this Covenant. And there is a three-fold limitation of the kinges power.

1. In regard of ſubordination. There is power above his, 1.
even GODS power, whom hee is obliedged to obey; and to whom hee muſt give an accompt of his adminiſtration. Yee heard yeſterday, that text, *By mee kinges reigne*; P R O V.
8. 15. Kinges have not onlie their Crownes from GOD; but they muſt reigne according to his will, which is cleare from R O M. 13. 4. Hee is called T H E M I N I S T E R
O F G O D. Hee is but GODS Servant. I need not ſtay upon this. Kinges, and all others, will acknowledge this limitation.

2. In regard of Lawes. A King is ſworne at his Corona- 2.
tion, to rule according to the ſtanding, receaved Lawes of the kingdom. The Lawes hee is ſworne to, limite him that hee can not doe agaynſt them, without a ſinfull breach of this Covenant, between the king, and the people..

3. In regard of Governement. The totall Governement, is 3.
not upō a king. He hath Counſellours, a Parliament, or Eſtates,

in the Land, who share in the burthen of Government. No king should have the sole Government. It was never the mynde of these, who received a king to rule them, to lay all Government upon him, to doe what hee pleaseth, without controlement. There is no man able alone to governe all. The kingdome should not lay that upon one man, who may easilie miscarrie. The Estates of the Land, are bound in this Contract, to beare a burthen with him.

These men who have flattered kinges, to take unto themselves an absolute power, to doe what they please, have wronged kinges, and kingdomes. It had been good that kinges of late, had carried themselves so, as this question of kings power, might never have come in debate; For they have been great loosers thereby. Kings are verie desyrous to have things spoken and written, to holde up their Arbitrarie and unlimited power; but that way doeth exceedinglie wrong them. There is one, a learned man, I confesse, who hath written a booke, for the mayntenance of the absolute power of kinges, called DEFENSIO REGIA, whereby hee hath wronged himselfe in his reputation, and the king in his government. As for the fact in taking away the lyfe of the late King (what ever was GODS justice in it) I doe agree with him to condemne it, as a most unjust and horrid fact, upon their part who did it: But when hee commeth to speake of the power of kinges in giving unto them an absolute and illimited power, urging the damnable *Maxime QUOD LIBET LICET*, hee will have a king to doe what he pleaseth *impune*, and without controlement. In this I can not but dissent from him.

In regard of Subordination, some say; That a king is comparable to none but GOD. Doe what hee will, let GOD take order with it; this leadeth kinges to *Atheisme*, let them doe what they please, and take GOD in their owne hand: In regard of Lawes, they teach nothing to kinges, but *Tyrannie*: And in regard of government, they teach a king to take an *Arbitrarie* power to himselfe, to doe what hee pleaseth without controlement. How dangerous this hath been to kinges, is cleare by

cleare by sad experience. Abuse of *Power*, and *Arbitrarie Government*, hath been one of GODS Great Controversies, with our Kings Prædecessours, GOD in His justice, because *Power* hath been abused, hath throwne it out of their handes: And I may confidently say, That GODS Controversie with the kinges of the earth, is for their *Arbitrarie* and *Tyrannicall Government*.

It is good for our King to learne to bee wyse in tyme; and know that hee receaveth this day a power to governe; but a power limited by contraſt; and theſe conditions hee is bound by Oath, to ſtand to. Kinges are deceaved, who thinke, that the people are ordayned for the king; and not the king for the people. The **SCRIPTURE** ſhoweth the contrarie, **ROM. 13. 4.** The King is the **MINISTER OF GOD, FOR THE PEOPLES** good. **GOD** will not have a king in an arbitrarie way, to encroach upon the poſſeſſions of Subjects, **EZEK. 45. 7. 8.** *A portion is appoynted for the Prince.* And it is ſayd, *My Princes ſhall no more oppreſſe my people; and the reſt of the Land, ſhall hee give unto the houſe of Iſraell, according to their Tribes.* The king hath his diſtinct Poſſeſſions and Renewes from the people; hee muſt not oppreſſe, and doe what hee pleaſeth, there muſt bee no **Tyrannie** upon the Throne.

I desyre not to speake much of this subject. Men have been verie tender in meddling with the power of kinges; yet seeing these dayes have brought forth debates concerning the power of kinges, it will bee necessarie to bee cleare in the matter. Extremities would bee shunned. A King should keepe within the boundes of the Covenant made with the people, in the exercyse of his power; And Subjectes would keepe within the boundes of this Covenant, in regulating that power. Concerning the last, I shall propound these three, to your consideration.

1. A King abusing his power, to the over-throw of Religion, Lawes and Liberties, which are the verie Fundamentals of this Contract and Covenant, may bee controled and opposed: And if hee set himselfe to over-throw all these by

Armes, then they who have power, as the Estates of a Land, may and ought to resist by Armes: Because hee doeth, by that opposition, breake the verie bondes, and over-throweth all the essentials of this Contract and Covenant. This may serve to justifie the proceedings of this kingdome agaynst the late King; who in an Hostile way set himselfe, to over-throw Religion, Parliaments, Lawes, and Liberties.

2. 2. Everie breach of Covenant, wherein a king falleth, after hee hath entered in Covenant, doeth not dissolve the bond of the Covenant. Neither should Subjectes lay asyde a king, for everie breach, except the breaches bee such as over-throw the fundamentalls of the Covenant with the people. Manie examples of this may bee brought from Scripture. I shall give but one. King A S A entered solemnelie in Covenant with GOD, and the people, 2. CHRON. 15. After that, hee falleth in grosse transgressions and breaches, 2. CHRON. 16. Hee associate himselfe and entered in League with *Benhadad*, king of *Syria*, an *Idolater*; Hee imprisoned *HANANI*, the LORDS Prophet, who reproved him, & threatened judgement agaynst that association; And, at that same tyme, hee oppressed some of the people: And yet, for all this, they neither lay him asyde, nor compt him an hypocrite.

3. 3. Private persons, should bee verie circumspect, about that which they doe in relation to the authoritie of kinges. It is very dangerous, for private men, to meddle with the power of kinges, and the suspending of them from the exercise thereof. I doe ingenuously confesse, that I fynd no exemple of it. The Prophets taught not such doctrine to their people, Nor the Apostles, Nor the Reformed Kirkes. Have ever private men, Pastoures or Professoures, given in to the Estates of a Land as their judgement, unto which they resolve to adhere, That a king should bee suspended from the exercise of his power. And if wee looke upon those godlie Pastoures, who lived in KING JAMES his tyme, of whom one may truelie say, more saythfull Men lived not in these last tymes; For they spared not to tell the king his Faultes, to his face:

Yea, some

Yea, some of them suffered persecution for their honestie and freedome: Yet wee never read, nor have heard, that anie of these godlie Pastoures joyned with other private men, did ever remonstrate to Parliament, or Estate, as their judgement, That the king should bee suspended from the exercyse of his Royall power.

II. It is cleare from this COVENANT, That people II. should obey their King in the LORD: For as the King is bound by the COVENANT, to make use of his power, to their good; So they are bound to obey him in the LORD, in the exercyse of that power. About the peoples duetie to the king, take these foure Observations.

1. That the obedience of the people, is in subordination to GOD; For the COVENANT is first with GOD, and then with the King. If a King command anie thing contrarie to the will of GOD, in this case PETER sayeth, *It is better to obey GOD, then man.* There is a lyne drawne from GOD to the people; they are lowest in the lyne; and have Magistrates inferiour, and supreme above them, and GOD above all. When the king commandeth the people that which is lawfull, and commanded by GOD, then hee should bee obeyed; Because hee standeth in the right lyne under GOD, who hath put him in his place. But if hee command that which is unlawfull, and forbidden of GOD, in that hee should not bee obeyed to doe it; because hee is out of his lyne. That a king is to bee obeyed with this subordination, is evident from Scripture; take one place for all, Ro m. 13. At the beginning, yee have both obedience urged to superiour powers, as the Ordinance of GOD, and damnation threatened agaynst these who resist the lawfull powers.

It is sayd by some, that manie Ministers in Scotland, will not have King IESUS, but king CHARLES to reigne. Faythfull men are wronged by such speeches. I doe not understand these men; For if they thinke that a King & IESUS are inconsistent; then they will haue no King: But I shall bee farre from entertayning such thoughts of them. If they think

the doing a necessarie duetie for KING CHARLES, is to præferre his Interest to CHRIST, this also is an error. Honest Ministers can verie well discern betweene the Interest of CHRIST, & of the king. I know no Minister that setteth up king CHARLES, with prejudice to CHRISTs interest.

There are three sorts of persons, who are not to bee allowed in relation to the Kinges interest. 1. Such as have not been

1. content to oppose a King, in an evill course, (as they might lawfullie doe) But contrarie to covenant, vowes, manie declarations, have cast off Kinges, and kinglie Governement. These are the *Sectaries*.
2. They who are so taken up with a King, as they præferre a Kinges interest, to CHRISTs Interest; which was the sinne of our *Engagers*.
3. They who will have no duetie done to a King, for feare of præjudging CHRISTs Interest. These are to bee allowed who urge duetie to a King, in subordination to CHRIST.

I shall desire that men bee reall, when they make mention of CHRISTs Interest; For these three mentioned, professe and pretend the Interest of CHRIST. The *Sectaries*

1. cover their destroying of Kinges, with CHRISTs Interest; where-unto indeed, they have had no respect, being Enemies to his kingdome, and experience hath made it undeniable. The *Engagers* alledg'd they were for CHRISTs
2. Interest; but they misplaced it. CHRISTs Interest should have gone before. but they drew it after the interest of a king; which evidenced their want of due respect to CHRISTs Interest. As for the third, who delay duetie for feare of præjudging the kinges interest to CHRIST, I shall not take upon mee to judge their intentions, I wish they may have charity to these, who thinke they may doe duetie to a king in subordination to CHRIST, yea that they ought & should doe duetie, what ever mens fears bee of the prejudice may follow.

If to bee agaynst the suspending of the king from the exercise of his power, and to bee for the crowning of the king according to the publick sayth of the kingdome, Hee first performing all that KING and STATE requyred of him in relation

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relation to Religion, and Civile Liberties If this bee, I say, to praeferre a king to CHRIST, let all men that are unbyassed, bee judges in the case. Wee shall well avow, that wee crown a king in subordination to GOD, and His Interest in subordination to CHRIST, which wee judge, not onlie agreeable to the Word of GOD; but also that wee are bound expresselie in the COVENANT, to maintaine the King, in the praeservation and defence of the True Religion and Liberties of the Kingdome, and not to diminish his just power and greatnesse.

2. That the Covenant betweene GOD and the King, and the people, goeth before the Covenant betweene the King, and the people; which sheweth, that a peoples entering Covenant with GOD, doeth not lessen their obedience and allegiance to the King; but increaseth it, and maketh the obedience firmer: Because wee are in Covenant with GOD, wee should the more obey a Covenanted King. It is a great error to thinke, that a Covenant diminisheth obedience, it was ever thought Cumulative. And indeed True Religion layeth strict tyes upon men, in doing of their duetie. Ro m. 13. 5. *Wee must needs bee subject not onlie for wrath, but also for conscience sake.* A necessitie to obey, is layd upon all. Manie Subjects obey for wrath; but the Godlie obey for conscience sake.

3. That a King Covenanted with GOD, should be much respected by his Subjects. They should love him. There is an inbred affection in the hearts of the people, to their King. In the 12. vers. it is layd, *That the people clapped their hands for joy, and sayd, GOD save the King.* They had no sooner seene their Native King installed in his kingdome, but they rejoyced exceedingly, and saluted him with wishes of safetie. What ever bee mens affections, or respects, this day, to our king, certainlie it is a duety lying on us, both to pray for and rejoyce in his safetie. The verie end that GOD hath in giving us kinges, maketh this cleare, 1. T 1 M. 2. 1. 2. *That wee may live under them, in Godlinesse and honestie:* And therefore Prayers

G and

and Supplications, are to bee made for all kinges; even for these that are not in Covenant; much more for these that are in Covenant. Yee are receaving this day a Crowned Covenanted King, pray for saving grace to him; and that GOD would delyver him, and us, out of the *hand* of these *cruell enemies*; and blesse his Governement, and Cause us to live a quyet and peaceable lyfe under him, in all Godlinesse and honestie.

4. That, as the King is Solemnlie Sworne, To maintaine the Right of the Subjectes agaynst *Enemies*; and is bound to hazard his lyfe, and all that hee hath for their defence: So the people are also bound to maintaine his person and authoritie; and to hazard lyfe, and all that they have, in defending him.

I shall not take the Question in its full Latitude, taking in what a people are bound to, in persuing of a kings Right, in another Nation, which is not our present Question. Our Question is, What a people should doe, when a kingdome is unjustlie invaded, by a *forraigne enemy*, which seeketh the overthrow of Religion, King, and Kingdome? Surelie, if men bee, tyed to anie duetie to a king, and kingdome, they are tyed in this case. I have two sorts of men to meet with here, who are deficient in doing this Covenanted duetie: 1. These who doe not act agaynst the *Enemy*. 2. These who doe act for the *Enemy*.

- The first I meet with, are they who act not, but lye by, to beholde what will become of all. Three sorts of men act not
1. for the defence of an invaded kingdom. 1. These who withdraw themselves from publick counsells, as from Parliament or Committee of Estates. This with-drawing, is not to act.
 2. 2. These act not, who upon an apprehension of the desperate state of thinges, doe thinke that all is in such a condition, by the prae-ayling of the *Enemy*, that there is no remedie: And therefor that it is best, to sit still, and see how thinges goe.
 3. 3. They who doe not act, upon scruple of conscience. I shall ever respect tenderneffe of Conscience; and I wish there bee no more but tenderneffe. If there bee no more, men will stryve to have their consciences well informed.

They

They may be supposed to scruple upon one of these grounds:
 1. To act in such a cause, for the kinges interest; Sure I am 1.
 this was not a doubt before, but all seemed to agree to act for
 the kinges interest in subordination to CHRISTS, and
 this day there is no more fought. Wee owne the kinges in-
 terest, onlie in a subordination to CHRISTS: Or 2. To 2.
 joyne with such instrumentes as are *Enemies* to the Worke of
 GOD. Our answer to the Estates Quære Resolves, that such
 should not bee intrusted: But wee doe not count these *Enemies*,
 who professe repentance, and declare themselves solemnelie
 to bee for the Cause, and the Covenant; and doe evidence it
 by their willingnesse to fight for them. If it bee sayd, Their
 repentance is but counterfet. Wee are bound to think other-
 wayes in charitie, till the contrarie bee seene. No man can
 judge of the realitie of heartes, for wee have now found by
 experience, that men, who have been accounted above all ex-
 ception, have betrayed their trust. If anie who have not yet
 repented of their former course, shall bee intrusted, wee shall
 bee sorie for it, and playnlie say, That it ought not to bee.

But I thinke there must bee more in this, that men say they
 cannot act. For my selfe, I love not that word in our case. It
 is to frequent, *Hee can not act*, and *Hee can not act*. I feare
 there bee three sort of persons lurking under this cover. 1. 1.
 Such as are *Pusillanimous*, who have no courage to act agaynst
 the *Enemie*. The word is true of them, *They can not act*, be-
 cause *they darre not act*. 2. Such as are selfish men, serving their 2.
Idole credit. Hee hath been a man of Honour, and now hee
 feareth there will be no credit to fight agaynst this prevailing
Enemie: Therefore hee can not act, and save his Credit. Bee
 who thou wilt that hath this before thee, GOD shall blast
 thy reputation. Thou shalt neither have honour nor credit, to
 doe a right turne in GODS Cause. 3. Such as are 3.
Complaiars, who can not act, because they have a purpose to com-
 plice. There are, that can not act in an *Armie*, but they can
 betray an *Armie*, by not acting. There are, that can not act
 for safetie of a Kingdome; but they doe betray it, by not acting.

In a word, There are, who can not joyne to act with these whom they accompt *Malignantes* (I speake not of declared and knowne *Malignants*; but of such as have bene, and are fighting, for the Cause, Yet by them esteemed *Malignants*) But they can joyne with *Sectaries, open & declared enemies*, to Kirk and Kingdome. I wish Subjectes, who are bound to fight for the kingdome, would lay by that phrase, of *Not acting*, which is so frequent in the mouth of *Complyars*, and offensive to them, who would approve themselves in doing duetie for endangered Religion, King, and Kingdome.

That men may bee the more cleare to act, I shall offer to your consideration, some passages of Scripture, about these who doe not act agaynst a *common enemy*.

1. I. JUDGE 5. There are manie reprov'd, for lying still, whyle an *Enemy* had invaded the Land: As *Reuben*, with his divisions: *Gilead, Dan, and Asher* seeking themselves, all are reprov'd, for not joyning with the People of GOD, who were willing to jeopard their lyves, agaynst a *mightie oppressing enemy*. But there is one passage concerning *Meroz*, *vers. 23.* which fitteth our purpose, *The Angell of the LORD sayd, Curse yee Meroz, Curse yee bitterlie the inhabitantes thereof; they came not to the Helpe of the LORD, to the Helpe of the LORD, agaynst the Mightie.* What this *Meroz* was, is not cleare; yet all interpreters agree, that they had *opportunitie and power* to have joyned with, and helped the People of GOD, and it is probable they were neare the place of the fight. They are curst for not comming to the Helpe of the LORDS People. This may bee applied to these in the Land, who will not Helpe the LORD agaynst the Mightie.

2. Another passage you have NUMB. 32. *Reuben and Gad* having a multitude of cattell, & having seen the land of *Gilead*, that it was a place for cattell, they desyre of *MOSES*, and the Princes, that that Land may bee given them, and they may not passe over *JORDANE*, *vers. 6. 7.* *MOSES* reproveth them in these wordes, *Shall your bretheren goe to warre? and shall yee sit still? Wherefore discourage yee the heart of the Children of Israel?* *vers. 16.*

vers. 16. 17. 18. Reuben and Gad make their Apologie, showing that they have no such intention to sit still, Onlie they desyre their wyves, and little ones, may stay there; they themselves promise to goe over IORDANE, armed before ISRAEL; and not returne before they were possessed in the Land. Then MOSES sayd unto them, vers. 20. 21. 22. If you doe so, then this shall bee your possession. But vers. 23. If yee doe not so, be-holde, yee have sinned agaynst the LORD; and bee sure your sinne shall fynd you out.

I may apply this, to them that can not act, Will yee sit still, when the rest of your Brethren are to hazard their lyves agaynst the *Enemie*? Wee have reason to reprove you. If MOSES that faythfull Servant of GOD, was still jealous of *Reuben and Gad*, even after their Apologie and promise to act, (for hee sayeth, *If yee doe not so*) Have not honest and faythfull Servantes of GOD ground to bee jealous of their brethren, who refuse to act? Let them Apologize what they will; for their not acting, I say, they sinne agaynst the LORD, and their sinne shall fynd them out. It will bee clearlie seene, upon what intention they doe not act.

3. A third passage, is SAM. 23. *vers. 26. SAUL hath 3. DAVID enclosed, that hee can hardlie escape. In that verie instant, there commeth a messenger to SAUL, saying, vers. 27. Haste thee, and come; for the Philistines have invaded the land. At the hearing of this message, vers. 28. SAUL returned from persuing after DAVID, and went agaynst the Philistines. It is true, the LORD did provyde for His servant DAVIDS escape, by this meane: But if you consider SAUL, hee tooke it not so. Nothing moved him to leave this persute, but the condition of the Land, by the invading of an *Enemie*.*

Three things might have moved SAUL, to stay and per-seue DAVID. 1. Hee hath him now in a straye, and hath 1. such advantage, that hee might have thought, not to come readilie by the lyke.

2. That, although the *Philistines* bee *Enemies*, yet DAVID 2. is the most dangerous *Enemie*; for hee aimeth at no lesse, then

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the Crowne. It were better to take conditions of the *Enemie*, then to suffer D A V I D to live, and take the Crowne.

3. 3. Hee might have sayd, If I leave D A V I D at this tyme, and fight with the *Philistines*, and bee beaten, hee will get a power in his hand to undoe mee, and my posteritie. These may seeme strong motives; But S A U L is not mooved with anie of these. The present danger, is the *Philistines* invading the Land; and this danger is to bee opposed, come of the danger from D A V I D what will. As if S A U L had sayd, I will let D A V I D alone, I will meet with him at another tyme, and reckon with him; now there is no tyme for it, the *Philistines* are in the Land; let us make haste agaynst them. I wish that manie of our Countrey-men had as great love to their Countrey, and as publick a spirit for it as this prophane king had, then there would not bee so manie questions for acting, as men make this day.

The Objections I have been touching, are in mens thoughts and heads. 1. Some say, Now the *Malignants* are under, for this *Enemie* is their rod, It is best to put them out of having anie power: yea, there are some who would more willingly goe to undoe these, whom they accompt *Malignants*, nor agaynst the common *Enemie*, who are walting the Land. If they had S A U L's resolution they would say, The *Philistines* are in the Land, Let them alone, wee will reckon with them at another tyme; wee will now goe agaynst the common *Enemie*.

They have also the second Objection, The *Malignants* are more dangerous *Enemies*, then the *Sectaries*. I shall not now compare them at æquall distance, and abstract from the present danger; But I shall compare them in the present posture of affaires. I am sure, the *Sectaries* having power in their bandes, and a great part of the Land in their possession, are farre more dangerous then *Malignants*, who have no power for the present: And therefore the resolution should bee, The *Sectaries* have invaded the Land, and are destroying it, Let us goe agaynst them.

The third

3. The third Observation weigheth much with manie, The 3.
Malignants, being imployed to fight for their Countrey, may
 get such power in their hand, as may hurt the Cause. For an- 1.
 iwer; 1. The Resolution given to the Quare of the Estates,
 provydeeth agaynst that, for therein is a desyre, that no such
 power should bee put in their hand. 2. This feare goeth up- 2.
 on a supposition, that they doe not repent their former course.
 This is an uncharitable judgement. Wee are bound to bee
 more charitable of men professing repentance, for with such
 wee have to doe onlie. And to speake a word by the way to
 you, who have been upon a *malignant course*. Little good is
 expected from you, I pray you bee honest, and disappoynt
 them. I wish you true repentance, which will both disap-
 poynt them, and bee profitable to your selves. 3. I desyre it 3.
 may bee considered, whether or not, feare of a danger to come
 from men, if they praveyle agaynst the *common enemy*, being
 onlie cloathed with a capacitie to fight for their Countrey,
 Bee an argument agaynst ryng to oppose a scene and certayne
 danger, comming from an *Enemy*, cloathed with power, and
 still praveyling. I conceive, it ought to bee farre from anie,
 to hinder men to defend their Countrey in such a case. I con-
 fesse indeed, The Cause which wee mayntayne, hath met
 with manie *enemies*, who have beene agaynst it, which requy-
 reth much tenderneffe; Therefore men are to be admitted to
 trust, with such exceptions as may keepe them out, who are
 still *Enemies* to the CAUSE of GOD, have not professed
 repentance, renounced their former courses, and declared
 themselves for Cause & Covenant. I doubt not, but it shall bee
 found, that the admitting of such to fight in our case as it
 standeth, is agreeable to the Word of GOD, and is not
 agaynst the former Publicke Resolutions of KIRKE and
 STATE.

The second sort of persons, wee are to meet with, are such
 as act for the *Enemy* agaynst the Kingdome. If they bee cur-
 sed, who will not come out to helpe the LORD agaynst the
 Mightie; What a curse shall bee upon them, who helpe the

Mightie agaynst the LORD, as they doe who act for the *Enemie*? Three wayes is the *Enemie* helped agaynst the Cause and People of GOD.

1. 1. By keeping correspondence with them, and giving them intelligence; There is nothing done in KIRKE or STATE, but they have intelligence of it. A baser way hath never been used in anie Nation. Your Counsells and Purposes, are made knowne to them. If there bee anie such here (as I fear they bee) let them take this to them, They are of these who helpe the Mightie agaynst the LORD, and the curse shall sticke to them.
 2. 2. By strengthening the *Enemies* handes with questions, debates and determinations, in papers, tending to the justifying of their unjust invasion. What ever have been mens intensions in taking that way, yet the thing done by them, hath tended to the advantage of the *Enemie*, and hath divyded these, who should have been joyned in the Cause, to the great weakening of the power of the kingdome, and this interpretatively, is to act for the Mightie agaynst the LORD.
 3. 3. By grosse compliance with the *Enemie*, and going in to them, doing all the evill Offices they can, agaynst their Native Kingdom. If *Meroz* was cursed, for not helping, shall not these perfidious Covenant-breakers, and treacherous dealers agaynst a distressed Land; bee much more accursed, for helping and assisting a destroying *Enemie*, so farre as lyeth in their power? Is. 31. 3. May bee truelie applyed to them, who are helping *Strangers*, *Enemies* to GOD, His Kirk, and Religion, *Both bee that helpeth, shall fall; and hee that is holpen, shall fall down, and they all shall fayle together.*
- II. III. The third particular about this COVENANT, resteth to bee spoken of; to wit, Some Directions to the King, for the right performing of his duetie, whereof I shall give seven.
1. 1. A King meeting with manie difficulties in doing of duetie, by reason of strong corruption within, and manie tentations without; Hee should bee carefull, to seeke GOD by Prayer,

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Prayer, for grace to over-come these impedimentes, and for an understanding heart to govern his people. SOLOMON having in his option, to aske what hee would, hee asked an understanding heart, to goe out and in before his people; Knowing, that the government of a people, was a verie difficile worke, and needed more then ordinarie understanding. A KING also hath many enemies (as our King hath this day) and a praying King, is a prevayling King. As a when hee had to doe with a mightie enemy, 2. CHRON. 14. prayed ferventlie, and prevayled. IEHOSHAPHAT was invaded with a mightie enemy, 2. CHRON. 20. hee prayed, and did prevayle. HEZEKIAH prayed agaynst *Sennaherib* hudge armie, and prevayled, 2. CHRON. 32.

Sir, You have many difficulties & oppositions to meet with, acquaint your selfe with PRAYER, bee instant with GOD, & Hee will fight for You. Prayers are not in much request at Court; But a Covenanted KING, must bring them in request. I know, a King is burthened with multiplicitie of affaires, and will meet with manie diversions; But, SIR, You must not bee diverted. Take houres, and set them aparte for that exercise: Men being once acquainted with Your way, will not darre to divert You. PRAYER to GOD, will make Your affaires easie all the day. I read of a King, of whom his courtiers sayd, Hee spoke oftener with GOD, then with men. If You bee frequent in Prayer, You may expect the Blessing of the most high upon your selfe, & upon Your Government.

3. A King must bee carefull of the Kingdome, which hee hath sworne to mayntayne. Wee have had manie of too private a spirit, by whom selfe interest hath been preferred to the publick. It becommeth a King well, to bee of a publick spirit, to care more for the publick, then his owne interest. SENATES and STATES have had Motto's written over the doores of their meeting places. Over the Senate House of ROME, was written, NE QUID RESPUBLICA DETRIMENTI CAPIAT. I shall wish this may bee written over Your Assemblies Houses; But there is another that I would have written with it, NE QUID ECCLESIA DETRIMENTI CA-

FIAT. Bee carefull of both; Let neither KIRK nor STATE suffer hurt; Let them goe together. The best way for standing of a Kingdome, is a well constitute KIRK. They deceave kinges, who make them believe, that the governemt of the KIRK; I meane Presbyteriall government, can not sute with MONARCHIE. They sute well, it being the Ordinance of CHRIST, rendering to GOD, what is GODS; and to Cæsar, what is Cæsars.

SIR, Kinges who have a tender care of the Kirk, Is. 41. 3. are called Nursing Fathers. You would bee carefull, that the GOSPELL may have a free passage through the kingdome; and that the government of the Kirk, may bee preserved intiere, according to Your Solemne Engagement. The Kirk hath met with manie enemies, as *Papists, Prelates, Malignants*, which I passe as knowne enemies: But there are two sorts more, who, at this tyme, would be carefullie looked on.

1. 1. *Sectaries*, great enemies to the Kirk, and to all the Ordinances of CHRIST, and more particularlie to Presbyteriall government, which they have and would have altogether destroyed. A king should set himselfe agaynst these, because they are enemies as well to the king, as to the kirk, and stryve to make both fall together.
2. 2. *Erastians*, more dangerous snares to kinges, then *Sectaries*; because kinges can looke well enough to these, who are agaynst themselves, and their power, as *Sectaries*, who will have no king: But *Erastians* give more power to kinges, then they should have, and are great enemies to Presbyteriall government: For they would make kinges believe, that there is no government but the Civill, and deryved from thence, which is a great wrong to the Sonne of GOD, who hath the government of the kirk distinct from the Civill; yet no wayes prejudiciall to it, being spirituall, and of another nature. CHRIST did put the Magistrate out of suspition, that his kingdome was prejudiciall to Civill government; affirming, *My Kingdome is not of this world*. This Government CHRIST hath not committed to kinges, but to the Office-Bearers of his house; who in regard of Civill subjection, are under the Civill power as well as others; but in their spirituall

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administration they are under CHRIST, who hath not given unto anie king upon earth, the dispensation of spirituall things to his people.

SIR, You are in Covenant with GOD, and His people, and are obliedged to mayntayne Presbyteriall Government, as well agaynst *Eraſtians* as *Sectaries*. I know, this *Eraſtian* humour aboundeth at Court. It may bee some endeavour to make You encroach upon that, for which GOD hath punished Your Predeceſſours. Bee who hee will that meddleth with this Governement to overturne it, it shall be as heaue to him as the burthensome ſtone to the enemies of the Kirk. *They are cut in pieces, who burthē themselves with it. Zach. 12.*

3. A KING IN COVENANT with the People of GOD, should make much of these who are in COVENANT with him; having in high estimation the Faythfull Servants of CHRIST, and the Godlie People of the Land. It is rare to fynd kings lovers of Faythfull Ministers, & Pious People. It hath been the fault of our own kings to persecute the godly.

1. Let the king love the Servants of CHRIST, who speak the Trueth. Evill kinges are branded with this that they contemned the PROPHETS, 2. CHRON. 25. When *Amaſiah* had taken the gods of *Seir*, and set them up for his gods, a Prophet came to him, and reproved him; unto whom the king sayd, *Who made thee of the Kinges Counsell, forbear, lest thou bee smitten.* This contempt of the Prophets warning, is a fore-runner of following destruction. Bee a carefull hearer of GODS WORD; take with reproofe; esteeme of it, as DAVID did, PSAL. 141. 5. *An excellent oyle, which shall not breake the head.* To make much of the faithfull Servants of CHRIST, will be an evidence of reality.

2. Let the king esteeme well of Godly PROFESSOURS. Let Pietie bee in accompt. It is a fault verie common, that Pious Men, because of their conscientious and strict walking, are hated by the *Prophane*, who love to live loofelie. It is usuall with *prophane men*, to labour to bring kinges unto a distaste of the Godlie; especiallie when men who have professed Pietie become scandalous; whereupon they are readie to judge all Pious Men to bee lyke them; and take occasion

to speake evill of Pietie. I feare at this tyme, when men who have been commended for Pietie, have fallen foulelic, and betrayed their trust; that men will take advantage, to speake agaynst the Godlie of the Land. Beware of this, for it is *Sathans* policie, to put Pietie out of request. Let not this move anie. Fall who will, Pietie is still the same, and Pious Men will make conscience both of their wayes and trust. Remember, they are precious in GODS Eyes, who will not suffer men to despyse them, without their reward. S I R, Let not your heart be from the godly in the Land, what ever hath fallen out at this time. I dare affirm there are very many really godly men, who by their prayers are supporting your Throne.

4. A King should bee carefull whom hee putteth in Places of Trust, as a maine thing, for the good of the kingdome. It is a *Maxime*, That Trust should not bee put in their handes, who haue oppressed the people, or have betrayed their Trust. There is a passage in Storie, meet for this purpose. One *SÉPTIMIUS ARABINUS*, a man famous, or rather infamous for Oppression, was put out of the *SENATE*, but re-admitted. About this tyme *ALEXANDER SEVERUS*, being chosen to the Empyre, the *SENATOURS* did entertain him with publick salutations & congratulations. *Severus* espying *Arabinus*, amongst the Senators, cryed out, *O Numina! Arabinus non solum vivit, sed in Senatum venit. Ah! Arabinus* not only liveth, but hee is in the Senate. Out of iust indignation, he could not endure to see him. As all are not meet for places of trust in judicatories, So all are not meet for places of trust in armies. Mē wold be chosen who are godly, & able for the charge.
2. But there are some who are not meet for trust. 1. They who are godly, but have no Skill nor ability for the place, A man may be a truly godly mā, who is not fit for such place, & no wrong, is done to him, nor to godlynes, whē the placae is denyed to him. I wonder how a godly man can take upon him a place, whereof hee hath no Skill. 2. They who have neither Skill nor courage, are verie unmeet; for if it bee a place of never so great moment, faint-heartednesse will make them quyte it. 3. They who are both Skillfull and stout; yet are not honest, but perfidious and treacherous, should have no trust at all.

Of all these we have sad experience, which should not move You to make choise of prophane and godlesse men, by whom a blessing is not to bee expected; but it should move You to bee warie in Your choise. I am confident such may bee had, who will bee faythfull for Religion, King, and kingdome.

5. There hath been much debate about the exercise of the kings power, yet He is put in the exercise of his power, and this day put in a better capacity to exercise it by his *Coronation*. Many are affrayed that the exercise of his power, shall prove dangerous to the Cause; & indeed I confesse there is ground of fear, when we consider, how this power hath been abused by former kings. Therefore, Sir, make good use of this power; & see that You rather keep within bounds, then exceed in the exercise of it. I may very well give such a Counsell, as an old Counsellour gave to a king of *France*. He having spent many years at Court, desired to retire into the countrey, for enjoying privacie fit for his age; & having obtained leave, The king his matter required him, to sit down, and write some advise of government, to leave behind him, which he out of modesty declyned. The king would not be denyed, but left with him pen & ink, and a sheet of paper. He being alone after some thoughts, wrote with faire and legible Characters in the head of the sheet *Modus*, in the middle of the sheet *Modus*, & in the foot of the sheet *Modus*; & wrote no more in all the paper; which he wrapped up, and delivered to the king. Meaning that the best Counsell he could give him, was, That he should keep temper in all things. Nothing more fit for a young king, then to keep temper in all things. Take this Counsell, Sir, and be moderate in the use of your power. The best way to keep power, is moderation in the use of it.

6. The king hath many enemies, even such as are enemies to his Family, & to all kingly government; and are now in the bowels of this kingdom waiking & destroying: Bestirre Your selfe, according to vowes & oathes, that are upon You, to be active, for the reliefe of CHRISTES kingdom; born down by the, in all the three kingdoms; and for the reliefe of this kingdom grievously oppressed by them. We shall earnestly desyre, that GOD would put that Spirit upo' our king, now entered upon publick government, which he hath put upon the Delyverers of his people from their cruell oppressours.

In speaking of the kings behaviour to enemies, One thing I can not passe. There is much spoken of a treatie with this enemy. I am not of the judgement of some, who distinguish a treatie before invasion, & after invasion, and say, Treating is very lawfull before invasion; because it is supposed that there is little wrong done; but after invasion, when a kingdom is wronged, & put to infinite losses, then they say a treaty is to be shunned: But in my judgement, a treaty may be lawful after invasion, & wrongs sustained. The end of war is peace, neither should desire of revenge obstruct it, providing it be such a treatie & peace, as is not prejudiciall to Religion, nor to the safety of the kingdom, nor to the undoubted right of the king, nor to the League & Covenant, wherunto we are so solemnly engaged.

But I must break off this treaty, with a story related in *Plutarch*. The City of *Athens* was in a great strait, wherein they knew not what to doe. *Themistocles* in this strait said, he had something, wherein to give his opinion, for the behoofe of the State; but he thought it not fit to deliver himselfe publickly. *Aristides* a man of great trust, is appointed to hear him privatly, & to make an accompt as he thought meet. When *Aristides* came to make his report to the Senate; He told them, that *Themistocles* his advice was indeed profitable, but not honest. Whereupon the people would not so much as hear it. There is much whispering of a treaty, they are not willing to speak publickly of it. Hear them in private; & it may be the best advice shall be profitable; but not honest. If a treatie should be, let it be both profitable and honest, and no lover of peace will be agaynst it.

7. 7. Seing the king is now upon the renewing of the Covenants, & would be remembered, that we enter into Covenant, according to our profession therein; with reality, sincerity, & constancy, which are the qualifications of good Covenanters. Many doubt of your realitie in the Covenant: Let Your sinceritie and realitie be evidenced by Your steadfastnesse and constancie; For manie have begun well, but have not been constant.

- In the sacred history of *Kings*, we find a note put upon kings according to their carriages. One of three sentences is written upon them. 1. Some kings have this writtē on them, *He did evil in the sight of the LORD*. They neither begin wel nor end wel. Such an one was *Ahaz*, king of *Judah*, & diverse others in that history. 2. Others have this writtē of thē, *He did that which was right in the sight of the LORD; but not with a perfect heart*. Such an one was *Amaziab*, king of *Judah*.

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2. *Chr.* 25. 2. He was neither sincere nor constant: whē GOD blessed him with victory against the *Edomites*, he fel foully frō the true worship of GOD, & set up the gods of *Edom*. 3. A third sentence is writtē upon the godly kings of *Judah*, *He did right in the sight of the LORD with a perfect heart.* As *Asa*, *Hezekiah*, *Iehoshaphat* and *Iosiah*, They were both sincere & constant. Let us neither have the first, nor the second; but the third writtē upon our King, *He did right in the sight of the LORD, with a perfect heart.* Begin well, and continue constant.

Before I close, I shal seek leave, to lay before our young king, two examples, to beware of; & One to follow. The two warning examples, One of them is in the *Text*, another in our own *Historie*.

The first exemple is of *Iosiah*. He began wel, & went on in a godly reformation all the dayes of *Iehojada*; but it is observed 2. *Chr.* 24. 17. that after the dayes of *Iehojada*, the princes of *Judah* came, & did obeysance to the king; & he hearkened unto them, *vers.* 18. It appeareth, they had been lying at waite, till the death of *Iehojada*; & took that opportunity to destroy the true worship of GOD, & set up false worship; flattering the king for that effect: For it is said, *They left the house of the LORD, & served groves & Idoles*; & were so far from being reclaimed, by the Prophet of the LORD, that was sent unto them, that they cōspired against *Zechariah* the son of *Iehojada*, who reproved them mildly for their *Idolatry*, and stoned him with stones, and slew him at the kings commandement. And *vers.* 22. it is sayd, *Iosiah remembered not the kindnesse that Iehojada his father had done to him, but slew his sonne.*

SIR, Take this exemple for a warning. You are obliged by the COVENANT, to goe on in the Work of Reformation, It may be, some great ones are wayting their tyme, not having opportunity to work for the present, till afterward they may make obeysance, and perswade You to detroy all, that hath been done in the Work of GOD these diverse years. Beware of it; Let no allurement or perswasion prevayle with You, to fall from that, which this day You bynd Your selfe to mayntayn.

Another exemple I give You, yet in recent memorie, of Your grand-father king JAMES. He fell to be very young, in a time, full of difficulties; yet there was a godly party in the land, who did put the Crown upon his head: And when he came to some years, He & his

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people entered in a Covenant with GOD, He was much comended by godly & faithfull men, comparing him to young *Iosiah* standing at the Altar, renewing a Covenant with GOD; And he himsele did thank GOD, that he was born in a Reformed Kirk, better reformed then *England*; for they retained many *popish ceremonies*: yea, better reformed then *Geneva*, for they kept some *holý dayes*; Charging his people to be constant, & promising himsele to continue in that Reformation, & to maintain the same. Notwithstanding of all this, he made a foule defection: He remembered not the kindnesse of them who had held the crown upon his head; yea, he persecuted faithfull Ministers, for opposing that course of defection. He never rested till hee had undone *Presbyteriall Governement*, and Kirk Assemblies, setting up *Bishops*, and bringing in *Ceremonies*, agaynst which formerly hee had given large testimony. In a word, hee layd the foundation, whereupon his sonne our late king, did build much mischiefe to Religion, all the dayes of his life.

SIR, I lay this exemple before You the rather, because it is so near You, that the guiltines of the transgression lyeth upõ the Throne & Family, & it is one of the sinnes, for which You have professed humiliation very lately. Let it be laid to heart, take warning, requite not faithfull mens kindnes with persecution; yea, requite not the LORD so, who hath preserved You to this tyme, and is setting a Crown upon Your head. Requite not the LORD with *Apostasie* and *Defection* from a sworn Covenant: But bee steadfast in the Covenant, as You would give Testimonie of Your True Humiliation for the Defection of these that went before You.

I have set vp these two exemples before You as beacons to warne You to keep off such dangerous courses. & shal add one for imitation, which, if followed, may happily bring with it the blessing of that godly mans adherẽce to God. The exemple is of *H Ezekiah*, who did that which was right in the sight of the Lord, 2. king. 18. 5, 6. It is said of him, He trusted in the Lord God of Israel, and he clave unto the Lord, and departed not from following him, but kept his Comandements. And vers. 7. The LORD was with him, and he prospered whither soever he went forth.

SIR, follow this exemple, cleave unto the LORD, and depart not frõ following him, & the LORD will be with You, & prosper You whither soever You go. To this LORD, frõ whom we expect a blessing upon this dayes work, be glory and praise for ever. Amen.

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SERMON beeing ended, Prayer was made, for a Blessing upon the doctrine delyvered.

The King being to renew the COVENANTS, first the Nationall Covenant, then the Solemn League, and Covenant, were distinctlie read.

After the reading of these COVENANTS, The MINISTER prayed for grace, to perform the contents of the Covenants, and for faythfull steadfastnesse in the Oath of GOD; And then (the Ministers Commissioners of the Generall Assemblie, desyred to bee present, standing before the Pulpit) hee ministred the Oath unto the King: who kneeling, and lifting up his right hand, did swear in the words following:

I CHARLES, King of Great Britane, France and Ireland, doe assure and declare, by my Solemn Oath, in the Presence of Almighty GOD, the Searcher of Hearts, my allowance and approbation of the Nationall Covenant, and of the Solemn League and Covenant above-written, and saythfullie obliedge my selfe, to prosecute the ends thereof, in my Station and Calling; and that I for my selfe and successours, shall consent and agree, to all Acts of Parliament enjoyning the Nationall Covenant, and the Solemn League and Covenant; and fullie establishing Presbyteriall Government, The Directorie of Worship, Confession of Fayth, and Catechismes in the Kingdom of Scotland, as they are approven by the Generall Assemblies of this Kirk, and Parliament of this Kingdom; And that I shall give my Royall Assent, to Acts and Ordinances of Parliament, passed, or to bee passed, enjoyning the same in my other Dominions: And that I shall observe these in my own practice and Familie, and shall never make opposition to anie of these, or endeavour any change thereof.

After the King had thus Solemnlie sworne, The Nationall Covenant, the League & Covenant, and the Kings Oath, subjoynd unto both being drawne up in a fayre Parchment; The King did subscribe the same, in presence of all.

Thereafter the King ascendeth the Stage, and sitteth down in the Chaire of State.

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Then the Lords, Great Constable, and Marishall, went to the four corners of the Stage, with the Lyon going before them; who spoke to the people these wordes, *Sirs, I doe present vnto you the King, CHARLES, The Rightfull and Undoubted Heire of the Crowne and Dignitie of this Realme; This day is by the Parliament of this Kingdome appoynted for his Coronation, And are you not willing to haue him for your King, and become subject to his Commandements?*

In which action, the Kinges Majestie stood up, showing himselfe to the people, in each corner; And the people expressed their willingnesse, by chearfull acclamations, in these wordes, **GOD SAVE THE KING, CHARLES THE SECOND.**

Thereafter the Kinges Majestie supported by the Constable, and Marishall, commeth downe from the Stage, and sitteth downe in the Chaire, where hee heard the **SERMON.**

The Minister, accompanied with the Ministers before mentioned, cometh from the Pulpit toward the King; & requyreth, If hee was willing to take the Oath, appoynted to bee taken at the Coronation.

The King answered, hee was most willing.

Then the Oath of Coronation, as it is contayned in the eighth Act of the first Parliament of King **IAMES**, being read by the Lyon, The Tenour whereof followeth:

Because, that the increase of Vertue, and suppressing of Idolatrie, craveth, That the Prince and the people bee of one perfect Religion; which of GODS Mercie is now presentlie professed within this Realme; Therefore it is statued and ordayned, by our Sovereigne Lord, my Lord Regent, and three Estates of this present Parliament; That all Kinges, Princes, and Magistrats whatsoever, holding their place which here-after at any tyme shall happen to Reigne, and beare rule over this Realme, at the tyme of their Coronation, and receat of their Princelie Authoritie, make their faythfull promise, in presence of the Eternall GOD; That enduring the whole course of their lyues, they shall serve the same Eternall GOD, to the uttermost of their power, according as hee hath

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hath requyred in His Most Holy Word, revealed and contayned in the New and Old Testaments; And according to the same Word, shall mayntayne the True Religion of CHRIST IESVS, the preaching of His Holy Word, and due and right ministracion of the Sacraments now receaved, and preached within this Realme. And shall abolish and gaynstand all false religions, contrary to the same. And shall rule the people committed to their charge, according to the will and command of GOD revealed in His foresayd Word, and according to the Loveable Lawes; and Constitutions receaved in this Realme, no wayes repugnant to the sayd Word of the Eternall GOD, And shall procure to the uttermost of their power, to the Kirk of GOD and whole Christian people, true and perfect peace, in tyme coming. The Rights and Rents, with all just Priviledges of the Crowne of Scotland, to preserve and keepe inviolated; Neither shall they transfer, nor alienate the same. They shall forbid and repress in all Estates, and degrees, reafe, oppression, and all kynd of wrong: In all iudgements they shall command and procure that justice, and equitie bee kepted, to all creatures, without exception, as the LORD and Father of Mercies, bee mercifull unto them: And out of their Landes and Emphyre they shall bee carefull to roote out all Hereticks, and enemies to the True Worship of GOD, that shall bee convict by the True Kirk of GOD, of the foresayd crimes; And that they shall saythfullie affirme the things above writen, by their Solemne Oath.

The Minister tendered the Oath unto the King, who kneeling, and holding up his right hand, sware in these wordes, By the Eternall and Almighty GOD, Who liveth and reigneth for ever, I shall observe and keepe all that is contayned in this Oath.

This done, the Kinges Majestie sitteth downe in his Chaire, and reposeth himselfe a little.

Then the King ariseth from his Chaire, and is disrobed, by the Lord Great Chamberlaine, of the Princelie Robe, Wherewith hee entered the Kirk, and is invested by the sayd Chamberlaine in his Royall Robes.

There-after, the King being brought to the Chaire on the

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North syde of the Kirk, supported as formerlie, the Sword was brought by Sir William Cockburne of Langtown, Gentleman Usher, from the Table, and delyvered to Lyon king of Armes; Who giveth it to the Lord Great Constable, who putteth the same in the Kinges hand, saying, *SIR, Receive this kinglie Sword, for the Defence of the Fayth of CHRIST, and protection of His Kirk, and of the True Religion, as it is presentlie professed within this kingdome, and according to the Nationall Covenant, and League and Covenant, and for executing Equitie, and Justice, and for punishment of all iniquitie and injustice.*

This done, the Great Conitable receaveth the Sword from the King, and girdeth the same about his syde.

There-after, the King sitteth downe in his Chaire; and then the Spurres were put on him, by the Earle Marishall.

There-after, Archibald Marquis of Argyle, having taken the Crown in his handes, the Minister prayed to this purpose:

That the LORD would purge the Crowne from the sinnes and transgressions of them that did reigne before Him; That it might bee a pure Crowne, That GOD would settle the Crowne upon the Kinges head: And since men that set it on, were not able to settle it, That the LORD would put it on, and preserve it. And then the sayd Marquis put the Crown on the Kings head.

Which done, the Lyon king of Armes, The Great Constable standing by him, causeth an Herald, to call the whole Noble men, one by one, according to their rankes; who coming before the King, kneeling, and with their hand touching the Crowne on the Kinges head, sware these wordes, *By the Eternall, and Almighty GOD, who liveth and reigneth for ever; I shall support thee to my vitermost. And when they had done, then all the Nobilitie held up their handes, and sware to bee loyall and true subjects, and faythfull to the Crown.*

The Earle Marishall, with the Lyon, going to the four corners of the Stage, The Lyon proclaymeth the Obligatorie Oath of the People; And the People holding up their handes all the tyme, did sweare *By the Eternall and Almighty GOD, who liveth and reigneth for ever, wee become your liedge men, and*

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Truth, and Faith shall beare unto you, and live and die with you, against all manner of folkes what-so-ever, in your service, according to the Nationall Covenant, and solemn League and Covenant.

Then did the Earls and Vicounts put on their crowns; and the Lyon lykewayes put on his.

Then did the Lord Chamberlayne loose the Sword where-with the King was girded; and draw it, and delyver it drawne into the Kinges handes; and the King put it in the hands of the Great Constable, to carrie it naked before him.

Then Iohn Earle of Craufurd & Lindsay, took the Scepter, and put it in the Kinges right hand, saying, *SIR, Receive this Scepter the sign of Royall Power of the Kingdom, that you may govern your selfe right, and defend all the Christian People committed by GOD to your Charge, punishing the wicked, & protecting the just.*

Then did the King ascend the Stage, attended by the Officers of the Crown, and Nobilitie, & was installed in the Royall Throne by Archibald Marquis of Argyle, saying; *Stand, & hold fast from henceforth, the place whereof you are the lawfull & righteous Heir, by a long and lineall succession, of your fathers; which is now delyvered unto you, by authoritie of Almighty GOD.*

When the King was set down upon the Throne, the Minister spoke to him a word of Exhortation, as followeth:

SIR, You are set down upon the Throne, in a verie difficult tyme; I shall therefore put you in mind of a Scripturall expression of a Throne, 1. Chron. 29. 23. it is sayd, Solomon sat on the Throne of the LORD. Sir, you are a king, and a king in Covenant with the LORD; If you would have the LORD to own you to be his king, & your Throne to be his Throne; I desire you may have some thoughts of this expression.

1. *It is the LORDS Throne: Remember you have a king above you 1. The King of Kings, & Lord of Lords, who commandeth thrones: He setteth kinges on thrones, & dethroneth them at His pleasure: Therefore take a word of advice, Be thankfull to Him, who hath brought you thow many wanderings to set you on this Throne: Kisse the Sonne, lest Hee bee angrie; and learne to serve Him with feare, who is terrible to the kinges of the earth.*

2. *Your Throne, is the LORDS Throne; and your people, the 2.*

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LORDS People; Let not your heart bee lifted up above your brethren, Deutr. 17. 20. They are your brethren, not onlie flesh of your flesh, but Brethren by Covenant with GOD: Let your Government bee refreshing vnto them, as the rayn on the mowen grasse.

3. 3. Your Throne, is the **LORDS** Throne: Beware of making his Throne, a Throne of iniquitie: There is such a Throne, Psal. 94. 20. Which frameth mischief by a Law, GOD will not owne such a Throne; It hath no fellowship with Him. Sir, There is too much iniquitie vpon the Throne, by your Predecessours; who framed mischief by a Law, such Lawes as haue beene destructive to Religion, and grievous to the **LORDS** People; You are on the Throne, & haue the Scepter, beware of touching mischievous lawes therewith: But as the Throne is the **LORDS** Throne, let the Lawes be the **LORDS** Lawes, agreeable to His Word, such as are terrible to euill doers, and comfortable to the Godlie, and a reliefe to the Poore, and oppressed in the Land.

4. 4. The **LORDS** Throne putteth you in mynd, whom you should haue about the throne; Wicked Counsellours, are not for a king vpon the **LORDS** Throne, So LOMON knew this, who sayd, Prov. 25. 5. Take away the wicked from before the King, and his Throne shall bee established in Righteousnesse: And Prov. 20. 8. A King vpon the Throne, scattereth away all euill with his eyes.

5. 5. The **LORDS** Throne putteth you in mynd, that the Iudgement on the Throne, should be the **LORDS**, Take the exhortation, Jer. 22. from the beginning, The Prophet hath a cōmand to goe to the house of the king of Iudah, and say, Heare the Word of the LORD, O king of Iudah, that sitteth vpon the Throne, & thy servants, & thy people, Execute ye Iudgement, & righteousnes, & delyver the Ipoyled, out of the hand of the oppressour: & doe no wrong, do no violence to the stranger, the fatherles, nor the widow, neither shed innocēt blood in this place. If ye do this thing indeed, then shall there enter by the gates of this house, kings sitting vpon the Throne of DAVID. But if yee will not heare these Wordes, I sweare by My Selfe, sayeth the LORD, This house shall become a desolation. And vers. 7. I will prepare destroyers agaynst thee,

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SIR, Destroyers are prepared for the injustice of the Throne, I intreat you, execute Righteous Judgement; if you doe it not, your house will bee a Desolation: But if you doe that which is right, GOD shall remove the Destroyers; And you shall bee established on your Throne; And there shall yet bee Dignitie in your House, for your servants, and for your people.

Lastlie; If Your Throne bee the Throne of the LORD; Take a word of encouragement agaynst Throne Adversaries, Your enemies, are the enemies of the LORDS Throne: Make your peace with GOD in CHRIST, and the LORD shall scatter your enemies from the Throne; And Hee shall magnifie you yet in the sight of these Nations, and make the misled people submit themselves willinglie to Your Governement.

SIR; If You use well the LORDS Throne, on which you are set, then the two words in the place cited, 1. Chron. 29. 23. spoken of Solomon sitting on the Throne of the LORD, Hee prospered, and all Israel obeyed him, shall belong unto you, Your people shall obey you, in the LORD; and you shall prosper in the sight of the Nations round about.

Then the Lord Chancellour went to the four corners of the Stage, The Lyon king of Armes going before him, and proclaymed his Majesties Free Pardon, to all Breakers of Penall Statutes, and made offer thereof: Whereupon the people cryed, **GOD SAVE THE KING.**

Then the King supported by the Great Constable, and Marshall, and accompanied with the Chancellour, arose from the Throne, & went out, at a door prepared for the purpose, to a Stage; and showed himselfe to the people without, who clapped with their handes, and cryed with a lowd voyce, a long tyme, **GOD SAVE THE KING.**

Then the King returning, & sitting down upon the Throne, delivered the Scepter, to the Earle of Craufurd and Lindsay, to bee carried before him: Thereafter the Lyon king of Arms, rehearsed the Royall Lyne of the Kings upward, to **FRANCIS** the first.

Then the Lyon called the Lords one by one, who kneeling

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and holding their hands betwixt the Kings hands, did sweare these words, *By the Eternall and Almighty G O D, who liveth and reigneth for ever, I doe become your Liedge man, and Trueth and Fayth shall beare unto you, and live and die with you, agaynst all manner of Folkes whatsoever, in your service, according to the Nationall Covenant, and Solemn League and Covenant.*

And everie one of them kissed the Kings left cheek.

When these Solemnities were ended, The Minister standing before the King on his Throne, pronounced this Blessing :

The LORD blesse thee, and save thee; The LORD beare thee in the day of Trouble; The Name of the G O D of Jacob defend thee; The LORD send thee helpe from the Sanctuarie, and strengthen thee out of Sion. Amen.

After the Blessing pronounced, the Minister went to the Pulpit, and had the following Exhortation, The King sitting still upon the Throne. Yee have this day a King crowned, and entered into COVENANT with GOD, and his people, Look, both King and People, that yee keep this COVENANT; and beware of the breach of it: That yee may bee the more carefull to keep it, I will lay a few things before you.

I remember when the Solemn League & Covenant was entered by both Nations, The Commissioners from ENGLAND being present in the East Kirk of Edinburgh, a passage was cited out of *Nehem. 5. 13.* Which I shall now agayn cite, *Nehemiah* requyreth an Oath of the Nobles and people, to restore the morgaged lands, which they promised to doe; After the Oath was tendered, in the 13. *vers.* hee did shake his lap, and sayd, *So GOD shake out every man from his house, & from his labour, that performeth not his promise, even thus bee hee shaken out and emptied; And all the Congregation sayd: Amen.*

Since that tyme, manie of these who were in Covenant, are shaken out of it; yea, they have shaken of the Covenant, and layd it asyde. It is true, they are prospering this day, and think that they prosper, by laying aside the Covenant; But they will be deceived, That word spoken then, shall not fall to the ground, GOD shall shake them out of their possession, and emptie them for their perfidious breach of the Covenant. The

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The same I say to King and Nobles, and all that are in Covenant; If you break that Covenant, being so solemnly sworn, All these who have touched your Crown, & sworn to support it, shall not be able to hold it on; but GOD will shake it off, & turn you from the Throne: And ye Noble-men, who are assistant to the putting on of the Crown, & setting the King upon the Throne, if yee shall either assist, or advyse the King to break the Covenant, & over-turne the Work of GOD, hee shall shake you out of your possessions, and emptie you of all your glorie.

Another passage I offer to your serious consideration, *Jer. 34. 8.* After that *Zedekiah* had promised to proclaime libertie to all the LORDS People, who were servants, & entered in a Covenant hee & his Princes to let them goe free, and according to the Oath had let them goe; Afterwards they caused the servants to returne, and brought them into subjection, *vers. 11.* What followeth upon this breach? *vers. 15. 16.* *Ye were now turned, & had done right in my sight in proclaiming libertie; but yee turned, & made them servants again. And therefore, vers. 18. 19. 20. 21. I will give the men who have transgressed My Covenant, who have not performed the wordes of the Covenant, which they made before Me, when they cut the calf in twain, and passed between the parts thereof, I will even give them into the hands of their enemies, into the hand of them that seek their lyfe, even Zedekiah and his Princes.*

If the breach of a Covenant made for the Libertie of Servants was so punished, what shall bee the punishment of the breach of a COVENANT for Religio, & the liberty of the people of GOD? There is nothing more terrible to King and Princes, then to be given into the hand of enemies, that seek their lyfe. If yee would escape this judgement, Let King and Princes keep their Covenant made with GOD: Your enemies who seeke your lyfe, are in the Land, if yee breake the COVENANT, it may be feared, GOD give you over unto them as a prey: But if yee keepe COVENANT, it may be expected, GOD will keepe you out of their hands.

Let not the place ye heard opened, bee forgotten, for in it yee have an exemple of Divine Iustice agaynst *Joash* and the Princes, for breaking that COVENANT, *2. CHRON. 24. 23.* The Princes who intised to that Breach, are destroyed; and in the *24. vers.* it is sayd, *The armie of the Syrians came with a small companie of*

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men, and the LORD deliuered a verie great. hoste in their hand; because they had forsaken the LORD GOD of their fathers: So they executed judgement agaynst Joash. And vers. 25. His owne seruantes conspired agaynst him., and slew him. on his bed, &c.

The Conspiracie of Seruants or Subjects, against their king, is a wicked course: But GOD in His Righteous Iudgement suffereth Subjects to conspire and rebell agaynst their Princes; because they rebell against GOD: And Hee suffereth Subjects to break the Covenant made with a king; because hee breaketh the Covenant made with GOD. I may say freely, that a chief cause of the judgement upon the kings house, hath been the Grand-fathers breach of Covenant with GOD, & the fathers following his steps in opposing the work of GOD, & his Kirk within these kingdoms; They broke Covenant with GOD; and men have broken Covenant with them: Yea, most cruellie and perfidiousslie have invaded the Royall Familie, and trodden upon all Princelie Dignitie.

Bee wyse by their exemple; You are now sitting upō the Throne of the kingdom, & your Nobles about you, there is one above you, even *JESUS*, the King of *Sion*; and I, as His servant, dare not but be free with you; I charge you, Sir, in His Name, That you keep this Covenant in all points; If you shall break this Covenant, and come agaynst His Cause; I assure you, the Contraversie is not ended between GOD and your familie: But will be carried on to the further weakening, if not the over-throw of it: But if you shall keep this Covenant, and befriend the KINGDOM of CHRIST; It may bee from this day, GOD shall begin to doe you good; Although your estate bee verie weake, GOD is able to rayse you, and make you reigne, maugre the opposition of all your enemies: And how-soever it shall please the LORD to dispose, you shall have peace toward GOD, through CHRIST the MEDIATOR.

As for you who are Nobles and Peeres of the Land, your share is great in this day of Coronation, yee have come and touched the Crowne, and sworn to support it, yee have handled the Sword and the Scepter, and have set down the King upon his Throne.

1. I. I charge you to keepe your Covenant with GOD; and see that yee never bee moved your selves to come agaynst it in anie head, or article thereof; and that yee give no counsell to the king to come

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to come against the Doctrine, Worship, Government & Discipline of the Kirk, established in this Land, as ye would eschew the judgement of Covenant breakers. If the King & ye who are engaged to support the Crowne, conspire together against the Kingdome of CHRIST, both yee that doe support, & hee that is supported, will fall together. I presse this the more, because it is a rare thing to see a king & great men for CHRIST; In the long Catalogue of kings, which yee have heard recited this day, they will bee found few who have benee for CHRIST.

2. I charge you also, because of your many Oathes to the king; That you keep them inviolable. Bee faythfull to him, according to your Covenant, The Oathes of GOD are upon you, if directlie, or indirectlie, yee doe anie thing agaynst his Standing, GOD, by whom yee have sworne, will bee avenged upon you, for the breach of His Oath.

And now I will shut up all with one word more to You, SIR, You are the only Covenanted king with GOD, & His People, in the world; many have obstructed Your entrie in it: Now seeing the LORD hath brought You in over all these Obstructions, Only observe to doe what is containd therein; and it shall prove an happy tyme for You, and Your House. And because You are entered in tymes of great Difficultie, wherein smal strength seemeth to remain with You, in the eyes of the world, for recovering Your just power and greatnesse, Therefore take the Counsell which David when he was a-dying, gave to his sonne Solomon, 1. King. 2. 2. 3. *Bee strong, and shew thy selfe a man, and keep the Charge of the LORD thy GOD: to walke in His Wayes, and keepe His Commandements; that thou mayest prosper in all that thou doest, and whether-so-ever thou turnest thy selfe.*

After this Exhortation, the Minister closed the whole Action, with Prayer; and the xx. PSALM being sung, hee dismissed the people, with the Blessing.

Then did the Kinges Majestie descend from the Stage, with the Crown upon his head; and receaving agayn the scepter in his hand, returned with his whole Trayn, in solemne manner, to his Palace, the Sword being carried before him.

